THE WISDOM OF APPOINTING AND SUPPORTING THE CIVIL MAGISTRATE:

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IN A

SERMON

PREACHED AT THE

CHAPEL ROYAL, ST JAMES'S,

On SUNDAY, JUNE 25, 1780.

By ROBERT MARKHAM, D.D.
Rector of St MARY's, Whitechapel, and
Chaplain in Ordinary to His MAJESTY.

LONDON:
Printed by W. OLIVER, at N° 12, in Bartholomew-Close:
Sold by JOHN, FRANCIS, and CHARLES RIVINGTON, at N° 62,
in St Paul's Churchyard.
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TO THE

Right Reverend Father in GOD

ROBERT,

By DIVINE PERMISSION,

LORD BISHOP of *LONDON,*

AND

DEAN of His MAJESTY's CHAPEL ROYAL,

The following SERMON, *there delivered,*

is moſt reſpectfully inſcribed, as his *firſt humble Effort of Duty*

to his moſt gracious SOVEREIGN, as well as his juſtly revered DIOCESAN,

By his LORDSHIP's

dutiful humble Servant,

June 27, 1780.

Robert Markham.

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EZRA V. 25.

AFTER THE WISDOM OF THY GOD, THAT IS IN THINE HAND, SET MAGISTRATES AND JUDGES, WHO MAY JUDGE ALL THE PEOPLE.

THESE Words are Part of a royal Commiſſion granted by Artaxerxes King of Perſia to Ezra, the great high Prieſt and Scribe of the Moſaic Law. And, notwithſtanding the Diſtance of Time, and particular Occaſion of this Charge, yet doth it contain Matter of general Importance to the Welfare of every Civil Government and State.

LIBERTY * of Choice is indeed the diſtinguiſhing Prerogative of human Nature. This was intended by our great, and all-wiſe Creator, to make us accountable for our Actions; and this, conducted by Reaſon, and made, through the *Grace* of God, ſubſervient to Duty, would be productive of all the Happineſs we have to hope for, would prevent all the Miſeries we have to fear. But, alas!—ſuch is the Depravity of the human Will, *ſo deceitful above all Things the human Heart*, that Reaſon, Intereſt, and Duty, would, in many Inſtances, be all too weak to ſtem the Torrent of unruly Paſſion, without the concurring Sanctions of ſuch Powers as are ordained of God *for the Puniſhment of evil Doers, and the Praiſe* of them that do well. For though our Duty and Intereſt go hand in hand; though the Performance of the *one* be the Promotion of the *other*, and though we are as ſure as the Oracles of God can make us, that *Godlineſs is profitable unto all Things*, having *Promiſe of the Life that now is, as well as that which is to come*; yet is it too notorious to be denied, (alas! what daring Proofs have we lately had of this lamentable Truth!) that the Encouragements and

* *Not uſing your* LIBERTY *for a Cloak of* LICENTIOUSNESS, nor your Holy Religion for the *unchriſtian* Purpoſes of PERSECUTION, *but as the Servants of God*, and faithful Members of the Conſtitution.

and Threats of the Almighty in a *future* and *eternal* State exclude not the Neceſſity of Rewards and Puniſhments in *this*. So that, beſides the awful Terrors of the Lord at the *laſt* moſt dreadful Judgement, the daring Tranſgreſſions of Laws both human and divine, the Well-being, and even *Exiſtence* of Society call aloud for Judgement in this World, for Diſpenſers of Civil Juſtice, for *Magiſtrates, and Judges, who may judge* ALL *the People.*

From which Words we may, perhaps not unſeaſonably, obſerve,

Firſt, The *Wiſdom* of appointing Magiſtrates and Judges in every Civil Government and State. "After the *Wiſdom* of thy God that is in thine Hand."

Secondly, The *Extent* of their high Office and Employment. "Who "may judge *all* the People."

Thirdly, The Ends propoſed by, and the great Advantages attending the due Execution of, that public Charge with which *Magiſtrates* are entruſted.

Laſtly, I ſhall endeavour to apply the whole to our practical Uſe, as Subjects to, and Supporters of, the Laws and Conſtitution of this Kingdom.

And *firſt*, with regard to the *Wiſdom* of ſuch Appointments. If it be allowed that Wiſdom is that which points out the *beſt Means* for the Attainment of the *beſt End*, what better Means can poſſibly be uſed, what End more important to Society be gained, than thoſe *ordained of God* to ſupport Mankind in making and enforcing ſuch Reſtraints and Laws, as may baniſh *Confuſion*, and eſtabliſh *Order*? What more conſtitutional, in any State, than to curb the *Abuſe* of moral Liberty, mark out the Limits of public and private Injury, and, in ſhort, make the Good of the whole, and of every Individual, not only conſiſtent with, but productive of each other?

Had not the lawleſs Warfare of a State of Nature, the numberleſs and *increaſing Dangers* of Violence *unnerved*, pointed out Society to Individuals, as the Aſylum of *public* Safety, ſtill had we been Strangers to Civil Life, never had we taſted the Sweets of *Government*, or *Order*, of public Liberty or public Peace; but might have dragged the galling Load of miſerable

Exiſtence;

Existence; Enemies to each other, and Enemies to ourselves; each Individual's Hand being against every Man, and every Man's Hand against *him*. But Thanks to the all-gracious Providence of God, soon were Mankind convinced of the Expedience of *such Restraints*, as might *awe* and *over-rule* the Disturbers of their Safety, of *uniting* mutual Endeavours in Defence of Civil Communities and States; soon did they feel the Utility of Laws both *Civil* and RELIGIOUS, of the *Means used* and of the *Ends* proposed to *protect* the innocent, to punish the *unruly* and *licentious*; the Wisdom of GOD concurring with the Wisdom and Interest of Man to guard our Obedience with Hopes and Fears, *present* as well as *future*; to set "Magistrates and Judges:" the *Extent* of whose Office and Commission we may now, *secondly*, consider, *they* being recommended in the Text to *judge* ALL the People.

In the Words following the Text, the *Laws of* GOD and of *the King* are given to Magistrates, as the Rule of Judgement, to their Fellow-Subjects, as the Test and Measure of Obedience. And so universally impartial is their Meaning and Extent, that "high and low, rich and "poor, one with another," are included in the Charge. Power excuseth not the greatest, nor Obscurity the meanest of Mankind; but all the People, every Member of the Community, *whatever* be his *Station*, whether superior or inferior, who * WILL not do the *Laws of* GOD *and of the King*, without Partiality or Exception, let *Judgement be speedily executed upon him*.

Next to the all-supporting Hand of God, "*by whom* KINGS *reign, and* "*Princes decree Justice*," the Welfare of Governments in general, and Individuals *in particular*, depends upon the legal Restraints, and impartial Execution of the Civil Power. For how common is it to observe the Blandishments of Sense prevailing over the Convictions of the Understanding; Passion, the intended *Subject* of Reason, usurping *Dominion over it*; *public* Virtue enervated and almost annihilated by *private* Interest; and, in short, *the Things that* ARE *seen and are temporal, undermining the sacred Influence of those* NOT *seen, and eternal* †?

And

* WILL not. This Expression evidently proves this Threatning denounced only against *wilful Offenders*; against them only who offend (as the Psalmist speaks) "*of malicious Wickedness*."

† 2 Cor. iv. 18.

And under all the Wiſdom and Foreſight of wiſe and ſalutary Laws, under all the Vigilance of Magiſtrates, their Guardians and Diſpenſers, and all the concurring Sanctions of *Penalties* and *Dangers*, the ſtated Returns of *certain awful Solemnities* are too eſſential to public Safety to admit of any Enforcement from this Place, more eſpecially from me. It is therefore the more needleſs to point out HERE,

Thirdly, The Ends propoſed by the *due* and *faithful* Diſcharge of the important Truſt, with which Magiſtrates are inveſted, namely, to GUARD THE LAWS OF GOD, and *of the* KING, *that whoſoever* wilfully offends, *whoſoever* WILL NOT *do them, Judgement may ſpeedily be executed upon him.*

From the Nature and Expedience of Government, which was *ordained of God*, WHENEVER an Individual withdraws his Allegiance from, and violates the Laws of his Country, he forfeits that Title to its Protection, which depended only on his due Obedience. For how can the Member of any Community expect longer to reap the Fruits of *common*, or *mutual* Support, than he contributes his mutual Share, and performs the juſt Obligations incumbent on himſelf? Can the perjured Villain, the Thief, or *riotous Plunderer*, complain, if he loſes all public Confidence, and private Truſt? Hath he not Reaſon to be afraid of the *Civil Magiſtrate*, to dread the Penalties due to his Offences?

Every Man is juſtly ſubject to *that* Government, and owes Obedience to *thoſe* Laws, of which he reaps the happy Fruits. Doth his Lot fall within the inferior Rank of Subjects? His *Integrity* will intitle him to the *Protection*, his good *Offices* to the *grateful Approbation* of his Fellow Subjects. Is he raiſed by ſuperior Merit and Abilities to any of the higher, or more important Offices of *Civil Life*? So much greater Aſſiduity and Vigilance will be due to the Public. "*For to whom much is given, of him* "*ſhall be much required*;" and, in Proportion to the Importance of *any* public Truſt *betrayed*, ſo much more juſt, and heavy ought to be his public Condemnation.

But farther, in every Breach of *private* as well as *public* Juſtice, in all Injuries between Man and Man, the *public Good* is concerned, the *public Safety* is infringed; and, according to the Prevalence, or *Increaſe* of Integrity and Juſtice among Individuals, will be the Harveſt of public Happineſs,

or

or Credit. Fidelity and Honesty alone can secure the Continuance of private Property, or of public Peace; *not* only of our Hopes as Christians, but of our Safety also as Members of Society. Of these are Civil Magistrates the justly authorized Guardians, and Defenders; of every Attempt *against* these *Essentials* of public Happiness are They the *legal* Judges and Avengers.

"If therefore thou do that which is evil be afraid, for the Magistrate "beareth not the Sword in vain; he is the Minister of God, a Re- "venger to execute Wrath upon him that doeth Evil." To this Purpose we are told by an Apostle, that "the Law is good, if a Man use it law- "fully. Knowing this, that it is not made for a *righteous* Man, but for "the *lawless*, and *disobedient*; for the *ungodly* and for *Sinners*; for *unholy* "and *profane*; and if there be any other Thing, which is contrary to "sound Doctrine, contrary to the glorious Gospel of our Salvation*."

No wonder then if the conscious Criminal should be afraid. No wonder if Peace should be a Stranger to *his* Breast, whose Guilt deprives him not only of Right to the *Protection*, but exposes him likewise to the injured *Justice* of the Public; who hath not only forfeited his Claim as a Member of Society, but peradventure also as a *human* Being; who is in danger of Condemnation, not only at the Bar of human Justice, but, without the forfeited Indulgence of *divine* Mercy, at the Judgement-seat of Christ, where every mortal must one day stand to receive Sentence "*according to the Things done in the Body*, "*whether they be good*, or, *whether they be evil*."

Heavy as these *Terrors of the Lord* must fall upon the guilty Wretch, who, having transgress'd all Laws, both human and divine, the *Laws of God* and *of the King*, is in Danger of Judgement being *speedily* executed upon him, they have no Sting, no Alarms for the virtuous, and the good. For "Rulers are not a Terror to good Works, but to the "Evil. Will thou then not be afraid of the Power? do that which is "good, and thou shall have Praise of the same."

With regard to the *first* Rule of Judgement, and Measure of Obedience, the Laws of God, how gladly would I congratulate the present Age on their sacred and happy Influence thro' all the Subordinations of Civil Life! But, alas! is it not alarming to observe so little *Religion*, so much *Licentiousness*

 abound?

* 1 Tim. i. 9.

abound? Is it not Matter of equal Wonder and Concern to see, in this Land of Christians, not only "Lovers of *forbidden* Pleasures more than Lovers of their God;" but many who deny the Lord that bought them *, many (Freethinkers, as they call themselves) *glorying in their Shame*, "*encouraging a licentious Age in their licentious Practices*, and striking at the "Foundation of the Cause of Christ?" Is not the Christian Sabbath frequently profaned? Are not Christian Churches *as* frequently neglected? Is not that sacred Season (tho' but one Seventh of our Time on Earth) which was more immediately set apart by our great Creator to commemorate *first* the Wonders of Creation, and *afterwards* the more endearing Mercies of Redemption: Is not this sacred Portion of our Time too commonly devoted to the shameful Purposes of *Idleness*, and *Diversion*; not to mention some *more recent*, tho' *flagrant*, *Degrees* of *Profanation*, among many of *superior Rank* and *Pre-eminence* in Life? And "hath not this dangerous, "tho' *fashionable*, Infection been imported from our Enemies abroad, and "hath it not begun to spread from the highest to the lowest of our Fellow "Subjects?"

Of the many Reasons which we of this Nation have to dread the *divine* Judgments, this is one of the most alarming, that, highly favored as we are with the Light of the Gospel, and peculiarly "happy, as we *might* be, "in the Profession of the true Religion in its most Apostolical, the *Protestant* "Communion," to be so unfruitful, as so many are, under such Means of Grace and Hopes of Glory, is one of the *worst* Symptoms of the Decay of the Principles of Christianity amongst us, one of the *strongest* Proofs too, how little we deserve so glorious a Gospel.

It may be farther observed, that all Communities, considered in their collective Capacities, *as such*, must expect Judgement only *in this World*; that all Kingdoms have their Infancy, their Maturity, Declension, and final Dissolution; and, we may gather from the Histories of all Nations, in every Period of their Power, whether in the Rising, Meridian, or Sunset of their Glory, that RIGHTEOUSNESS *exalteth a Nation*; *but Sin is the Reproach*, and Ruin *of any People*.

I have

* "That henceforth they should not live unto themselves, but unto him that purchased "them with his own Blood," 2 *Cor.* v. 15.

I have dwelt thus long on the firſt Rule of Judgement and Meaſure of Obedience, *the Laws of God*, becauſe Communities and Individuals, Superiors and Inferiors are equally bound by *theſe*, and equally liable, whenever *guilty*, to Condemnation, that "*whoſoever* WILL *not do the Law of God and* "*of the King*, Judgement may ſpeedily be executed upon him;" and becauſe *laſtly*, the Violation, or Contempt of *theſe*, "*the not having the Fear of* "*God before their Eyes*," is ſo univerſally the Cauſe of *Criminals being brought to Judgement*, and will but too eaſily account for every Breach of Duty to their KING, their COUNTRY, their *Neighbours*, or *themſelves*.

For *what Principle* can be ſuppoſed to oblige *him* to obey the King, who WILL *not do* the Law of God? Why ſhould *he* tremble at the Breach of human Laws, who dares defy OMNIPOTENCE itſelf? *Or*, why ſhould he reverence the *Laws* of Man, who dares to profane and trample on the *Laws* of God? Or, *laſtly*, why ſhould *he* dread the Civil Magiſtrate, God's Vice-gerent only in this World, *who can only* "*kill the Body, and*, AFTER THAT, *hath no more that* HE *can do*," when he dares to affront the ETERNAL JUSTICE of his ALMIGHTY JUDGE, *who hath Power to caſt both Soul and Body into Hell**?

What Crimes are, or have been, too heinous for *ſuch* to undertake? Who can wonder at the Decay of Virtue, the Abuſe of *Civil* Liberty, the Defiance of *Civil Power*, or the Sacrifice of *public* to *private* Intereſt, when the Principles of our *Holy Religion*, which have the *Almighty* for their Object, and *Heaven* for their Reward, are loſing their ſacred Influence among us, and daily treated with Indifference, and, would to God we had no Reaſon to add, with open, bold Contempt, and moſt preſumptuous Violation?

"Can it be imagined, ſaith a late ingenious, moral Writer, that, amidſt "this general Defect of PRINCIPLE" (which, however modernly disjoined from RELIGION, cannot *exiſt* without it) "can it be imagined, that the great, and "comprehenſive Principle of public Spirit, or Love of our Country, can gain "Place in our Breaſts—that *mighty* PRINCIPLE, which requireth the united "Force of *upright Manners, generous Religion, and unfeigned Honor* to ſup-"port it; whoſe Object is not confined within the narrow Bounds of

* Matt. v. 29.

" *private* Relation, Friendſhip, or Dependence, but includes the Happineſs of a *whole Kingdom* *?

Having now conſidered what I propoſed from the Words of the Text, namely, *firſt* the *Wiſdom* of appointing Magiſtrates and Judges, *ſecondly* the *Extent* of their high Office and Employment, and *thirdly* the Ends propoſed by the *due* and *faithful* Diſcharge of ſo important a Commiſſion; ſuffer me *laſtly* to endeavour to apply the whole to the preſent Exigency of the Times, calling ſo loudly for *due* Obedience to the *Laws*, and *due* Support of our *Magiſtrates* of every Denomination, from the HIGHEST to the *loweſt*.

And here, little Reflection can be needful to convince us of the Advantages, which we *might* all *enjoy* by *uniting* our Endeavours for the PUBLIC GOOD.

We are Members of a Body Politic, whoſe Conſtitution is ſuperior to all others, that *we know* of, upon Earth. And conſidering our Subjection, both *Eccleſiaſtical* and *Civil*, are we not eſtabliſhed Members of a Church, that knows no *Romiſh* Idolatry or Superſtition, no blind Bigotry or *unchriſtian* † *Perſecution?* In the ſecond Place, are we not Subjects of a Government, whoſe Conſtitution, unleſs its ‡ TRIPLE SHIELD ſhould be *impaired* by any Failure or Defect, is effectually guarded from arbitrary Power?

Through every Subordination of Civil Life, " *a Conſcience void of Offence* " *towards God and Man*," an Integrity tenacious of public Good, unbiaſſed by all Motives but thoſe of Honeſty and Juſtice, would be an impregnable Defence againſt every Invaſion from Enemies of all Sorts, both *abroad* and AT HOME. So that our Duty and Intereſt go hand in hand; and Obedience, whether civil or religious, is Kindneſs to ourſelves.

And

* Vide *Brown's* Eſtimate.

" Cari ſunt Parentes, cari Liberi, Propinqui, Familiares: ſed omnes omnium Caritates PATRIA, una complexa eſt. CICERO.

† How unbecoming the true *Chriſtian Charity* of the *Proteſtant Reformation*, to follow, as in the late *flagrant* Inſtances, the Example of Papiſts themſelves, by *unchriſtian* Perſecution.

‡ Namely, the Three Eſtates of the Legiſlature, KING, *Lords* and Commons.

And upon all ſolemn Occaſions, when, as at preſent, the Accuſations of the Public againſt Individuals are examined, what Encouragement do our Laws, and the Diſpenſers of them, our Magiſtrates, afford to the injured Innocence of any Priſoner at the Bar; who cannot be condemned without a Trial the moſt juſt, circumſtantial, and convincing, of which *human* Evidence is capable; whoſe Sentence muſt depend upon the Verdict of a ſufficient Number of Fellow-Subjects upon Oath, under the awful Sanction of which they ſolemnly engage "*to renounce the hidden Things of Diſhoneſty, not walking in* "*Craftineſs, but by Manifeſtation of the Truth commending themſelves to every* "*Man's Conſcience in the Sight of God* *."

And whenever the Truth ſhall happen to lie (as it ſometimes muſt, from the very Nature of *human* Affairs) too deep for *human* Inveſtigation, how muſt the *guilty Deceiver* tremble at the Thoughts of that all-ſeeing and *Almighty Judge*, who "is about our Path, and about our Bed, and ſpieth "out all our Ways; who will bring to Light the hidden Things of Dark-"neſs, and make manifeſt the Counſels of the Heart before the Judge-"ment-Seat of Chriſt †?"

In the *mean* Time, *before* the Coming of that awful Day, how important to the Public, how highly beneficial is the Office of the faithful and able Magiſtrate, the conſcientious Judge between his great CREATOR, his *King*, and Fellow-Subjects? For He acts in Concert with the Providence of God, "*by whom Kings reign, and Princes decree Juſtice,*" is an *Avenger to execute Wrath upon him that doeth* Evil; on the other Hand, he is a Defender of Integrity, Innocence and Juſtice, an Encourager and Supporter of the virtuous and the good; and, in ſhort, *ordained* of *God*, not only *for the Puniſhment* of *evil Doers*, but for the PRAISE of *them that do well*.—How *highly* then doth it behove us all to *eſteem* theſe Guardians of *private* and *public* Safety for their WORK's Sake, for the Dignity, the Importance, the Advantage of their Office? And—how unſpeakably great muſt be *their* inward Satisfaction, who are conſcious to Themſelves of their own Integrity and impartial Love of Juſtice, upon which, they know, depend their own eternal Hopes, and, in *many* Inſtances, the temporal Hopes and Fears, the Rights, Properties, and *Lives* of the innocent and deſerving; and who, beſides being the happy Inſtruments of promoting "Peace and Happineſs,

"Truth

* 2 Cor. iv. 2. † 1 Cor. iv. 5.

" Truth and Juſtice" upon Earth, ſhall Themſelves be intitled to higher Degrees of Reward in Heaven, " *that Houſe* of our ALMIGHTY FATHER, in " which, our bleſſed Saviour hath aſſured us, are *many Manſions*," many Degrees of Happineſs and Enjoyment; where even the *faithful* over *few* Things, ſhall be Rulers over *many* Things; and where, laſtly, in Proportion to the *Power* and *Truſt* of *Talents* committed to the *Steward*, *the Joys of his Lord*, the eternal Rewards of Heaven itſelf ſhall, be the more inconceivably great at God's *right Hand for evermore*.

Since then we *ſee* the Wiſdom, and experience the Advantage of Government in all its Subordinations, of Magiſtrates and Judges, Superiors and Inferiors of all Degrees; ſince their Authority extends impartially to *all* Offenders, and *all* Tranſgreſſors among the People of all Ranks are accountable to *them*, and ſubject to their Power, as Guardians of *the Laws of* GOD, and of *the King*;—ſince likewiſe we muſt be conſcious how *loudly* the *preſent Times* call for the moſt vigorous *Interpoſition* and *Aſſiſtance* of *all Ranks* and *Orders*, of *all Profeſſions* and *Employments* among us, let none of *us* forget, that their Interpoſition will avail us nothing in the Sight of God, while we continue a profligate and irreligious People, will profit us nothing without public Reformation,—and *that* Public Reformation muſt engage and *include* the Concurrence of every Individual, and—in order to work a *general* Amendment, each of us muſt begin with the Amendment of *himſelf*.

It importantly concerns us alſo to remember, that however the Fears of eternal Judgment may operate on *ſome* Men, or the Sword of Civil Juſtice deter *others* from *open* Violation of the Laws of God, or of the King, true Obedience flows from RELIGIOUS PRINCIPLE alone: *Conſcience* is the Sanction and Support of Duty, and without ſincere Conviction of *the Heart*, we can neither be *good Chriſtians*, *good Subjects*, or *good Men*.—And upon the whole, it may ſafely be affirmed, that he who is the moſt fully perſuaded of the ſacred Truths of Chriſtianity, and of the Duties owing to Almighty GOD, will be found the trueſt Friend and moſt *faithful Subject* to his *King*.

To what has been ſaid of the ſincere Chriſtian we may apply, *laſtly*, what the Apoſtle affirms of the Jew and his Circumciſion: namely, " He is not a Chriſtian who is one outwardly alone: neither is that " Obedience, in the Sight of God, which is external only; but he *is* a

" Chriſtian

" Chriſtian (in *every* Relation to GOD, his KING, his *Neighbour* and *him-*
" *ſelf*) who is one *inwardly*, from *Principle*, from *Conſcience*; and *Obedience*
" is that of the *Heart*, in the *Spirit* and not in the *Letter*, whoſe Praiſe is
" not of *Men* only, but of *God*."

What remains then, but that we all *unite*, *firſt*, in our moſt humble Supplications to the THRONE OF GRACE, to pardon all our paſt Offences, both as *a ſinful Nation*, and as *ſinful Individuals*; and next implore the DIVINE MAJESTY OF HEAVEN, that all our Diſſentions, both *abroad*, and at *home*, may ceaſe and be no more; that *our* Jeruſalem may *ſoon* become a *City* at UNITY in itſelf, concluding all our Petitions, for the Happineſs of our *gracious Sovereign*, and all his Subjects throughout his whole Dominions, with that moſt affectionate Addreſs (of the royal Pſalmiſt) in which we all ought moſt unfeignedly to join *: " O! pray for the *Peace* of Jeruſalem, they ſhall
" proſper that love Thee. *Peace* be within thy Walls, and Plenteouſneſs
" within thy Palaces! For my Brethren' and Companions' Sake I will wiſh
" Thee Proſperity!" Yea, for the Sake of the *Religion* of the PRINCE OF PEACE; " becauſe of the Houſe of the LORD OUR GOD, I will ſeek to
" do Thee good." In promoting which, that we may all conſcientiouſly unite, may God, of his infinite Mercy grant. Amen.

* Pſalm cxxii.

FINIS.

BRITISH MUSEUM

* Psalm cxxii.

F I N I S.